2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chané SF8

the warriors, whom orators constantly exhorted to fight. The main tactic was to surprise and not to be surprised. Scouts were sent ahead of the army and sentries were placed on guard at night. The attack was carried out at dawn. During the battle, the women of the attacked village danced and sang to help their men resist. The victorious party returned with the heads of their slain enemies, which were subjected to all sorts of outrages.

CANNIBALISM

In the past, prisoners were ceremonially killed and eaten. The victims were usually the *Chané*, of whom, according to Lizárraga (1909, p. 552), the *Chiriguano* had eaten about 60,000 during the 16th century. Warriors delivered the captives to their children, who shot them with arrows. Prisoners whom they spared were incorporated into the *Chiriguano* tribe. In more recent times, the prisoners who were not put to death were kept as slaves.

ESTHETIC AND RECREATIONAL ACTIVITIES

Musical instruments.—*Chiriguano* musical instruments are mainly copies of European or Andean instruments, such as the transverse flute. The transverse flute is Spanish, but the quena or end flute (pl. 43, *bottom*) is Andean. Among the most prized possessions of these Indians are round wooden whistles with two stops, and sereres, elongated pieces of wood, perforated lengthwise and blown by stopping the lower aperture (fig. 59, *d*). The clarinet with a slit reed tongue and the cowhorn bell are post-Columbian. The hide-covered drums beaten during feasts is of Spanish origin. Panpipes occur only among the *Chané* of the Parapeti River.

Dances.—Dancers of each sex form a separate line, holding hands with their neighbors. Under the leadership of a master of ceremony who beats time with a feather tuft, men dance on the same spot by bending the knee slightly while women move forward and backward or dance around the men, shaking rattles.

Drinking bouts.—Drinking bouts, in which enormous quantities of chicha are consumed, are attended by friendly communities, which are ceremoniously invited.

Narcotics.—Formerly, tobacco was grown in small quantities by the *Chiriguano* for ceremonial purposes. Today some *Chiriguano* smoke cigarettes, but seldom the pipe. A pre-Hispanic clay pipe was unearthed by Nordenskiöld at Caipipendi. Only a few *Chiriguano* who live near the *Quechua* chew coca, which, however, they do not cultivate.

Fermented drinks.—Maize chicha is the favorite beverage of the *Chiriguano*, who practically subsist on it during the weeks following harvest. Its preparation, entrusted to women, is a lengthy and com-

/120 cont./

762
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[593]

committed suicide in her own home early one Sunday morning at a height of one meter. She did it by kneeling down.

Suicide is not rare even among men, and there were several during my stay among the Chiriguano. The men, if they are young, commit it in order not to suffer the reproach of their parents for something bad they have done. If they are older than their wives, it is because they have no other way to remedy the woman's infidelity, because there are cases in which a man dominated by his wife and somewhat timid in nature does not dare in such circumstances to throw the bad one out of his house, and thus he believes that he can fix everything by taking his life. These unpleasant happenings and accidents happen in the fields or in the woods.

Boxing and Dueling

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In ancient times this race was very numerous and constantly in a state of war against its common enemies, but there were other wars in which one town rose up against another for trivial reasons. In the middle of the nineteenth century there was a bloody war between the towns of Yvu and Caraguatarenta against those of the right bank of the stream of Cuevo because of oppression which the cacique Güiracoti had tried to practice (2).

2. This regional war occurred before Chimeo Mission was founded. Güiracoti deceived the authorities of Cordillera, who were quartering people in the vicinity and around Parapiti in order to repress the audacity of Yaveau, whom they believed to be the head of the revolution.

/151 cont./

756 278 682 Mbayachi works quite slowly because in general /152/ the sorceress who administers it is careful to infuse in the drink a small quantity so as to avoid its being discovered by the relatives, but if the hated person has none, or the ones he has are very distant in degree or are of little worth, she gives him a strong dose which dispatches him to eternity in a few hours.

The patient who has had the misfortune to drink the poison begins to feel the effect at once: stomach pains, retching, and other known effects. The poison is consumed little by little, and he remains in this state for two or three years, leading a most painful existence, which is shared by the members of the family in their sadness, as they experience all of the burden of the long illness.

Mbayachi is nothing but a poison, and inasmuch as it can be administered among civilized peoples, there is no reason whatsoever to deny that savages can administer it, since they do not fear human or divine laws, take vengeance as a holy thing, and are only with great difficulty discovered (1).

[627] [628]

1. The Indian is not content until he has taken revenge on his enemy; when he achieves it, he says: ayepi ma hese, I have avenged myself on him.

Way to Obtain the Poison

756 278 The way to provide oneself with poison is as follows, according to what Guarerai says: The sorceress goes out into the country without telling anyone her purpose. She takes with her a receptacle which generally consists of a little clay jar perforated in the upper part. She goes into the dense woods or forest, where nobody can discover her, covers up her ears and nostrils with cotton and her hands with rags, and undresses completely, so that nothing may disturb her in her work.